Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, FEBRUARY 6, 1830. NO. 6.

ORIGINAL SERMON.

MR. WHITMAN'S DEDICATION SERMON.

[Continued from page 17.]

II. I believe you have erected this house for the teaching of the Christian religion. You look abroad upon the inhabitants of the earth; and you soon learn that unaided reason and uninformed conscience are not sufficient to guide men to present happiness, or to assure them of a future felicity beyond the grave. You perceive that all nations, destitute of a divine revelation, are sunk into gross idolatry, vile superstitions, abominable immoralities, and the most appalling wretchedness. You survey the moral condition of Christian lands; and you are convinced that those who live nearest to the requisitions of Jesus, are the best parents and children; the best husbands and wives; the best brothers and sisters; the best friends, neighbors and citizens; and that they live most useful and respected, die most resigned and cheerful, and are lamented most deeply and sincerely. You turn your attention to your own soul; and you discover intellectual and moral wants which no worldly good, and no system of heathen philosophy can ever supply. The gospel is put into your hands; and you study its contents with candor, patience and prayer. You find that it contains the information you so much need, as dependent, sinful, afflicted, dying creatures. You feel that its truths and discoveries are perfectly adapted to your condition, wants and circumstances; and that it furnishes all the instruction necessary to enable you to live a happy life, die a joyful death, and entertain well grounded hopes of a happy immortality. You then examine very critically into the foundation on which its claims to a divine origin are rested.—And you become satisfied that the evidence from prophecy and miracles; from its rapid propagation and its beneficial effects; from its historical records and internal harmony, from the life and instructions and resurrection of its founder, is amply sufficient to support its highest pretensions. You therefore adopt the rational conclusion that Christianity is a divine religion.

Having adopted this conclusion, you are also convinced that believers in the gospel are solemnly bound to provide for its public explanation. Cherishing this belief, you feel under the strongest obligations, to your immortal soul, to your endeared connexions, to the community of which you are members, and to the country of which you are inhabitants, to support moral and religious institutions. Knowing the value of the precious trust committed to your care, you realize that if you should neglect this duty, you would be unworthy the sacred name of fathers, friends, patriots and Christians. Recollecting that your necessary avocations leave you but little leisure for the study of the scriptures; and that the proper means for their full understanding are not at your command; and that you daily need their assistance, to guide you into duty, to succor you in temptation, to support you in trial, to console you in affliction, and to enable you to live a sober, righteous and godly life; you are disposed to devote one seventh part of your time to the purposes of Christian worship and instruction. And you would have the evidences of revelation fully stated; its injunctions earnestly enforced; its consolations affectionately imparted; its discoveries joyfully proclaimed; its motives strongly exhibited; and its heavenly spirit warmly inculcated. And as the whole gospel was embodied in the character of Jesus, you would also have his labors described, his instructions explained, his example portrayed, and his sufferings and death remembered. And by attending upon these means of grace, you hope to be aided in avoiding those vices which would injure your health, your usefulness, your reputation, your friends and your own soul; and you also expect to be assisted in acquiring those virtues which adorn human nature, and qualify you for glory, honor and immortality. In order, therefore, to enjoy these privileges, in accordance with your views of truth, you have erected this convenient temple.

Let us then dedicate this church to the teaching of the Christian religion. Here may we profess our belief in the crucified Jesus, as the well beloved son of God, as the true and predicted Messiah, as the all-sufficient Saviour of the world. Here may we acknowiedge him, as our only Master in matters of religion, as our heaven taught Teacher, as our Exemplar in all the moral virtues, as our Redeemer from all iniquity, as the living pledge of our immortality, and as our divine and compassionate Friend. Here may we learn the duties of piety, from his fervent worship, his cheerful resignation, his unshaken confidence in the divine goodness, and his entire devotion to the will of his Father. Here may we learn the duties of benevolence from his untiring services in the cause of human happiness, from his disinterested sacrifices, and from his dying prayer for his brutal murderers. Here may we learn the duties of self-government, from his purity, sobriety, meekness and humility. Here may we learn from his victory over the world, to resist temptatiom, to overcome iniquity, to rise superior to the troubles of life, and to improve all our afflictions to our own good and the divine glory. Here may we imbibe his heavenly spirit, by complying with his last request, and commemorating his dying love. Here may we ever remember that he has ascended to his Father and to our Father, to his God and our God; and that he must reign, till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

III. I believe you have erected this house for the security of youthful innocence and virtue. You behold around you a large circle of young people. You perceive that many of them are far removed from the tender endearments of home; the kind counsel of affectionate friends, and the anxious solicitude of parental watchfulness. You realize that they are soon to occupy the stations of their elders; to fill important situations in society, and to be placed at the head of the domestic circle. You are sensible, that on the characters they are now forming, must depend their future peace, prosperity and happiness; and the intellectual and moral welfare of unborn generations. You are aware that in a crowded village, temptations to vice are multiplied, and opportunities for wickedness greatly increased. You are conscious, that if no public means are provided, in such a community, for the moral and religious improvement of the rising generation, many will be seduced from the paths of rectitude; and that the state of morals will become so degraded, as to render your property insecure, your social and domestic blessings precarious and the innocence of your children liable to early corruption. You are desirous of preserving this village from such baneful consequences; and you especially wish to secure the youth, who from time to time resort to this place, from every injurious and wicked disposition and practice. You want them to establish such characters as will render them blessings to themselves, to their connexions, and their country. You desire to aid them in the acquisition of useful knowledge, and the formation of Christian habits. And to accomplish these important purposes, you are ready to do the same for the young people here, that you would have others do for your children and friends, were they removed from your guardianship.

Cherishing this desire for the promotion of good order in this village; and for the moral and religious improvement of the young, you feel under obligations to devise the best means for accomplishing these important objects You know indeed, that you might form yourselves into societies for the suppression of vice and the promotion of virtue. You might form one society for the suppression of intemperance; another, of gambling; a third, of profaneness; a fourth, of dishonesty; and so on through the catalogue of vices. On the other hand, you might form one society for the promotion of the observance of the sabbath; another, for sobriety; a third, for justice; a fourth, for piety; and so on through the whole catalogue of virtues. But you are aware that such measures would be vexatious in themselves; and altogether insufficient for the purposes required. You therefore prefer to regard Christ Jesus as the head of a moral school. You know of no practice, injurious to human happiness, which is not forbidden by this inspired Lawgiver; and of no virtue, beneficial to the individual or society, which is not required by this same divine Master. By enlisting under his banner, you consider yourselves as belonging to a society for the suppression of every vice, and the promotion of every virtue. You therefore wish to have his laws presented to the young in such a form and manner, as to engage their ardent affections, obtain the assent of their understandings, and secure their cordial obedience; and also so as to harmonize with the eternal dictates of nature, reason and conscience. You hope in this way, to induce them to exhibit such an example, as shall not only render this place distinguished for its moral purity, but insure their own highest interests both for time and eternity. And to supply the necessary means for these purposes, you have provided this Christian sanctuary.

Let us then dedicate this church to the preservation and promotion of youthful innocence and virtue. Let us encourage the young to assemble regularly in this consecrated temple of worship. Let us assure them that they are associating with those who will rejoice in their prosperity, sympathize in their troubles, assist them in the improvement of their minds and hearts, and make exertions to promote their best welfare. Let us endeavor to make them realize that they may here obtain such instructions, and recieve such impressions, and form such resolutions, as will ripen into amiable, virtuous and Christian characters. Let us present to their notice the religion of Jesus, in all its simplicity, purity and power; as the real friend, to their true happiness, to the free exercise of their reason, to the innocent indulgence of their natural affections, and to their participation in all the rational enjoyments of life. Let us convince them that their punctual attendance on the means of grace will do very much to gladden the hearts of their absent relatives, and to form habits of the most useful nature. Let us induce them to consider how much the morality, the prosperity and the improvement of this place, depends upon their proper observance of the sabbath, and their open conformity to the Christian requisitions. And let us persuade them to remember their Creator in the days of their youth, so that they may glorify his name by a holy life, a joyful death, and a glorious immortality.

[To be concluded in our next.]

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. VII.

'Thou hast made winter.'—PSALM lxxiv. 17.

Poets, in delineating the primitive state of the world, have decked it with perennial flowers and fruits, and mingled in their description all the diversified charms of the warmer seasons; and it is probable, that some who are not poets, may regard the abundance and beauty of summer, as much clearer displays of divine goodness, than the privations and necessities of winter. To the Christian philosopher, however, all seasons abound in displays of the wisdom and goodness of Him by whom they were appointed. With him, it is no difficult problem, why God made winter. He finds it easy to discover many reasons for the arrangement, any one of which, perhaps, would satisfy his mind. Some of these reasons, it may not be unprofitable to suggest.

1. The *globular* form of the earth appears best suited to the purposes of wisdom and benevolence; and, with this form, most certainly it cannot present all sides at once to the influence of the sun, the great source of day and summer. From the necessity of the case, while the eastern hemisphere is enlightened, the western must be left in darkness; and while the southern is adorned with the blossoms of spring, fanned by aromatic breezes, and cheered by the notes of joy from ten thousand happy creatures of every form and size, the northern regions must for a time be abandoned to barrennesss, silence, and occasional suffering, always cheered, however, with anticipations of a happy change.

2. The interchange of summer and winter contributes to that *variety*, on which, as we learn from experience, the highest enjoymen of *this* world depends. A perpetual *feast* soon becomes a *fast*. Perpetual *rest* is intolerabl *weariness*. From the most enchanting scene a common eye at least is eventually turne away with indifference. Were the *rose*, wit all its beauty and fragrance, to blosso through the year, it would be less regarded we have reason to believe, than the *meane* flower, which now meets the eye first i spring. Though all our powers, mental an corporeal, are gratified with occasional exer cise, they soon become weary of enjoymen itself, and the sooner, in proportion to the *in tensity* of joy. Hence there is reason to be lieve, that a *single day* in spring, as thing are now ordered, sometimes affords more o unmingled pleasure, than would be realize in *three months* of perennial spring.

3. As experience proves, an interchange o heat and cold is conducive to *animal vigor*, *health*, and *life*. Warm climates are obnox ious to violent diseases, which sweep awa thousands, the young as well as the old, wit the besom of destruction. For instances o longevity, we must look to those regions which are colder, than our own, and not t those, which are warmer. Where winter i unknown, old age is a rarity, and life, while i continues, is languid and inefficient. In suc a situation, the earth may indeed bring fort her fruits with little aid from cultivation; bu those, who are to enjoy her spontaneous fruits, have hardly strength and resoulution to gath er and secure them. On the other hand, th necessities of colder regions create th strength, and resolution, and perseverance they demand, and render hardship itself source of pleasure.

4. The influence of alternate summer an winter is favorable to vigor and activity o mind. There is a close connexion betwee the mind and the body. Languor in the on is apt to diffuse itself through the other. do not say that those, who excel most in bod ily strength are always or generally superio to others in the powers of the mind; but, a we learn from observation, we are always i the best situation for thoughtfulness and stud when we are enjoying most of bodily health and vigor; and I believe we may appeal t general experience in deciding the question whether winter is not more favorable, tha summer, for all mental exertions, exceptin perhaps those of fancy or imagination. Th general history of the warmer, and that of th colder regions compared, will, I am persuad ed, confirm this position.

5. As winter is friendly to mental *strength* so it is richer in *opportunities* for the *exer tion* of that strength. Summer encourages disposition to rove, and dissipate hour afte hour, and day after day, in sensual gratifica tions. The mildness of the air, the music o the groves, and the beauty and fragrance o the garden or the field allure us from home, from our books, from the direct cultivation o our minds; and, although these enchanting objects ought to inspire the loftiest thoughts and the finest feelings of philanthropy and devotion; they frequently fail of their proper influence on the heart and the mind. On the removal of these outward attractions, we return to our habitations; we return to ourselves. Those at least, who are not abandoned to thoughtlsss amusement, are likely, when sober autumn recurs, to seek those entertainments in the culture of *themselves*, from which perhaps they had been too much diverted by the gay and busy summer.

While man returns to his habitation, to his calm retreat from the storm or the increasing cold, those *flocks* and *herds*, which depend on him, are collected from their pastures into their folds and stalls, and furnish the peasant, by whom they are fed, with an humble school of moral improvement. While they gratefully receive his bounty, and express by the clearest indications their confidence in him, they engage the softer feelings of his heart, and elevate his views, by reminding him of the humble resemblance between the Providence he exerts over his flocks, and the extensive and benignant care of him, 'whose tender mercies are over all his works.'

It is in the *domestic* circle, however, we are to look for the best nursery of mind and morals. The winter evening, when parents and children, brothers and sisters, and friends collect in a happy, affectionate group around the cheerful fire, which is rendered more animating by the wind, which roars or whistles abroad, may present a scene of instruction and improvement, surpassing almost all others on this side of heaven. Some are engaged with their needles, some with their books; now one reads for the entertainment and instruction of all, and now they unite in sprightly, but chaste and improving conversation. On the part of the parents, a blended dignity and condescension; on the part of the children, freedom and respect. Each intellect brightens from day to day. Each heart becomes warmer, as the sun retires. Every virtue springs up and grows with a blessed luxuriance.

6. The vicissitudes of summer and winter are calculated aud designed to exercise our *forethought* and *prudence*, and thus to effect the most important purposes. We anticipate for months the necessities of winter, and, by seasonable exertions, provide for them. By this arrangement, the *habit* of anticipation is so early formed, that we are on the whole better furnished, perhaps, with the means of subsistence and comfort, through the whole year, than we should be, if every season were in some measure productive. At the same time, this provident habit, formed as it is from necessity, is likely to be extended from future months to future *years*, and to secure a competency for declining *old age*. While this habit of forethought and of correspondent exertion has a most important influence on the *mind;* giving enlargement and elevation to its views, till they pass from earth to heaven, from the narrow circle of years and ages, to the boundless duration of futurity. This, we may suppose, was one great design of our Creator in the arrangement of the seasons; and it will be our highest wisdom and happiness to keep the remotest futurity ever in view; remembering that the present life is the one brief *seed-time*, which in proportion as it is employed, or neglected, is to render us rich or poor for innumerable years and ages.

MATHETES.

RELIGIOUS MISCELLANY.

EDUCATION.

We continue our extracts from Parr's Discourse on Education.

I proceed, then, in the second place, to mention some of the instances in which the greatest care is necessary to educate children virtuously. They consist in the government of their passions, in a sense of shame, in a strict regard to truth, in habits of diligence, and in the love of God, intermixed with a rational and filial reverence.

In the mysterious frame of man, no circumstance is, indeed, more wonderful to us as philosophers, or more interesting to us as Christians, than this which I am going to mention. The passion of anger, which, if it be once let loose from the restraint of reason rages with the fiercest violence, and hurries us into the most atrocious crimes, is, beyond all others, capable of control in its first emotions. One resolute effort of reflection, a little change made in the features of the countenance, nay, even a softer tone given to the voice, will stop the rising storm, which, if it be suffered to gather all its strength, bears down before it the authority of every law both divine and human, and makes shipwreck in a fatal moment of our reputation and of our tranquility forever.

Another passion arising from the activity of the mind, and from the love of superiority, is cruelty. Now, of the most venerable court of judicature that ever existed in Greece, it is recorded, that a boy was once condemned by it to the loss of life for mischievously plucking out the eyes of a quail. Common sense and common humanity recoil at such extreme rigour, and yet the principle upon which punishment was appointed is certainly reasonable. Practices of this kind, though viewed by some persons without horror, and even encouraged by direct approbation, extinguish, by degrees, compassion, and cherish tyranny; that is, they destroy the noblest, and strengthen the most detestable part of the human character. He that can look with rapture upon the agonies of an unoffending and unresisting animal will soon learn to view the sufferings of a fellow-creature with indifference; and in time he will acquire the power of viewing them even with triumph, if that fellow-creature should become the victim of his resentment, be it just or unjust. But the minds of children are open to impressions of every sort; and, indeed, wonderful is the facility with which a judicious instructor may habituate them to tender emotions. I have therefore always considered mercy to beings of an inferior species as a virtue which children are very capable of learning, but which is most difficult to be taught, if the heart has been once familiarized to spectacles of distress, and has been permitted either to behold the pangs of any living creature with cold insensibility, or to inflict them with wanton barbarity.

In respect to the desires of children, it is hardly possible to lay down any general rule. But the best method of inuring them to disappointments is, perhaps, rather to call off their thoughts to some new gratifications, than to drive them forcibly from any favorite pursuit. Their inclinations are keen, but fickle, and therefore he gives no mean proof of his skill in the management of the human mind, who makes one weakness the instrument of counteracting another.

He that has observed the glowing cheeks and the faultering tongue of young persons must know that the sense of propriety grows up in them very soon. They are scared at our frowns, they are cheered by our smiles, they invite us to sympathize in the raptures they feel upon performing what we have been accustomed to praise, and on the detection of any little impropriety they hide their drooping heads. Upon feats which far transcend their own strength they gaze with admiration; they weep at the mere neglect of those whom they have been taught to revere; and if, through heedlessness or curiosity, they have ventured to commit what is forbidden, they either tremble at our approach, or by tears and blushes, by embraces and promises of amendment, and a thousand little winning arts, they strive to regain our esteem. Now the capacity for this sense of shame is given by nature; but the direction of it depends upon the care of others: easily it may be preserved, and easily destroyed. If, therefore, we commit outrageous actions, or utter indecorous words in the presence of the young, a blind mechanical proneness to imitation leads them to adopt similar practices. But when those practices are afterwards continued from deliberation or from custom, young men will see, not equity, but harshness, when they are corrected for doing that which by their parents or their superiors they have seen done with impunity. Example on the side of virtue is more powerful than precept. But, in respect to vice, the case is nearly reversed; for our evil actions may be imputed to frailty, but our evil words, implying a renunciation of common opinion, and a defiance of common censure, are supposed to spring from deep and serious conviction. If, therefore, we add the weight of bad precept to bad example in training up our children; if we remark not only with indifference, but even with complacency, the facility with which oaths and obscenities trip off from their tongues; if we call the sallies of their petulance mere sprightliness, and openly impute their bursts of anger to high spirit, we have no right to complain of consequences which we ought to have foreseen—we have no right to be surprised or provoked, when customs which we had ourselves fostered have shot up to their full magnitude, when they annoy us by their vicinity, when they alarm us by their malignity, when they are too sturdy to be resisted, and too inveterate to be eradicated.

PRAYER.

We trust that but few of our readers need to be informed what Prayer is—prayer we mean, not in name merely, but of the heart.

The following definition however, from Watts', 'Guide to Prayer,' may be read repeatedly, with profit, even by the practised disciples of Jesus.

Prayer is a word of an extensive sense in Scripture, and includes not only a request or petition for mercies, but is taken for the address of a creature on earth to God in heaven, about every thing that concerns his God, his neighbor, or himself, in this world or the world to come. It is that converse which God hath allowed us to maintain with himself above, while we are here below. It is that language, wherein a creature holds correspondence with his Creator; and wherein the soul of a saint often gets near to God, is entertained with great delight, and, as it were, dwells with his Heavenly Father, for a short season, before he comes to heaven. It is a glorious privilege that our Maker hath indulged to us, and a necessary part of that obedience which he hath required of us, at all times and seasons, and in every circumstance of life;—according to those scriptures, 1 Thess. v. 17. 'Pray without ceasing.' Phil. iv. 6. 'In every thing by prayer and supplication, with thanksgiving, let your request be made known to God.' Eph. vi. 18. 'Praying always, with all prayer and supplication.'

HOLINESS THE PURPOSE OF THE GOSPEL.

Holiness is like our Lord himself, the Alpha and the Omega of the Christian dispensation. Obedience is the first, the middle, and the last injunction of that sacred code.

It was an old reproach of one of the bitterest enemies of Christianity 'that it was a doctrine of licentiousness and not of purity.' 'Your Jesus,' says he 'came to collect the most dreadful and horrible societies. He said himself that he came to call sinners and not the righteous, so that the body he came to assemble is a body of profligates separated from good men amongst whom they were heretofore mixed. He has rejected all the good and collected all the bad in the world.' False, cruel, and base aspersion!—Hear how Origen

the Christian Apologist rebuts the malignant misrepresentation. 'True,' says he, 'Our Jesus came to call sinners, but it was to repentance. He assembles the wicked, but it is to convert them into new men or rather to change them into angels. We come to him covetous, he makes us liberal;—unjust and extortioners, and he makes us equitable;—lascivious, and he makes us chaste;—violent and passionate, and he makes us meek;—impious and profane, and he makes us religious.' In this triumphant manner did Origen vindicate his calumniated Master. But what was it that gave the principal energy to his reply? Its agreement with truth. If we know any thing of the Gospel, we are witnesses that this is the true effect of communion with Christ Jesus. It transforms us into his image, and this transformation is so infallible a consequence of real religion that if none of it appear in any particular professor, we are obliged to conclude that he is not yet in communion with this great Saviour. The holy Jesus cannot unite with a prevailingly unholy disciple. *Butcher's Sermons.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 6, 1830.

"SPIRIT OF THE PILGRIMS."

Albeit the cry is kept up by the conductors of this work that Unitarians are infidels, because they regard the Holy Scriptures only as an authentic record of God's revelations to our race, we are not in the least alarmed for their reputation, as a denomination of Christians; since we believe it to be pretty well understood in what sort of estimation such calumnies, coming from such a source, ought to be held. But we confess, that on another and a far more important account, we deeply regret that those men should, whether from ignorance or from a less innocent cause, allow themselves to set up claims for the bible, which it no where asserts for itself, and which, being wholly incapable of proof, exposes revealed religion to attacks from its opposers, to which, when resting on its true grounds, it is not justly liable. We believe that the sacred writings contain God's revelations to the world; this position can be maintained; and is not this enough for all the purposes of human salvation? But the ground assumed, in this respect, by the 'Spirit of the Pilgrims,' never has been, and never can be, successfully defended; and it is from the love and respect we cherish for Christianity, as a divine system of religion, that we lament the attempts made in that work, to vindicate for the Holy Scriptures a character, which they do not pretend to, which would be of no essential importance even if it were proved to belong to them, and which, as it is impossible to show that they ought to be regarded in such a light, only serves to embarrass the Christian advocate in his controversies with unbelievers. We are so much pleased with some remarks of Professor Stuart of Andover, in regard to the extravagant claims asserted by a class of theologians, respecting the genuineness of every word of the Pentateuch, as contained in our common bible, and we have so much reason to believe that admonitions, coming from such a source, may be more salutary, in certain quarters, than any suggestions of our own, that we quote the following paragraphs from him.

'Such high claims, which can never be rendered valid, nor shown to be reasonable, only serve to expose a good cause to the assaults of those who oppugn it. If they can triumph over one and another argument, which want of acquaintance with the subject, or superstition, or excessive views about the kind of perfection attached to the Scriptures have led men to use; they are very prone to carry an analogy forward, and extend it to all the arguments which are employed for the purpose of defence. The time has come, indeed, when men must know with what sort of arms they are contending. Every principle, in this age of free inquiry, will be probed to the very bottom; and if it will not abide the trial, it will be cast away.—Sooner or later, it must come to this. We profess to be among those who believe, that the sooner this takes place, the better for the cause of truth, of the Scriptures, and the interests of true religion in the world.'

'Facts cannot be denied; nor can facts be theorized away. In the end, which is the safer way, in respect to the interests of truth and religion; to assume positions on mere doctrinal grounds, and established only by reasoning *a priori*, which will be overthrown by the careful examination of facts; or to examine facts first, and then to make out positions that are not liable to be overthrown? The first method may wear the appearance of zeal and deep concern for the honor of the Bible; but zeal without knowledge is not very auspicious to the best interests of the truth. The fact is, too, that in many cases of such zeal, it amounts to very little more than a cloak to cover ignorance of a matter, which men have not studied, and which it gives them pain to see that others have. How prone men are to regard that as worthless, which they do not possess, or to decry it, and make it obnoxious, need not be proved, after all the facts which lie before the world relative to such matters. For our part, we believe that truth needs no concealment; and that, at the present day, it admits none. The Bible has nothing to fear from examination. It has ever been illustrated and confirmed by it.'

HINTS TO SUNDAY SCHOOL TEACHERS.

In noticing last week, the Reports of the Boston Sunday School Society, we intimated our intention to give to our readers some further extracts from these interesting documents. For these extracts we refer our readers to the article headed 'Teacher's Meetings, Libraries,' &c. on our last page. We avail ourselves of this occasion to offer a few remarks, which, from what we have had an opportunity to observe in some late visits to several Sunday schools in the city and elsewhere, we cannot but flatter ourselves may be useful, if not to experienced teachers, at least to such as have just entered upon the duties of this highly responsible but pleasing office.

We begin, then, with the obvious suggestion, that it is of the first importance to the Sunday school teacher, who would not have his hopes o success disappointed, that he not only be possess ed of the common qualifications for the busines of instruction, but that he also avail himself of t facilities, which the times afford, for ascertaining the most improved methods of teaching, and especially for bringing his own character up to the standard which it is desirable that the children of his charge should attain. To this end, we again strongly recommend the frequent meetings of teachers, (at which the pastor should always, if possible, be present,) for the purpose of scriptural investigations, devotional exercises, conversation on subjects pertaining to intellectual, moral, and religious culture, and of awakening, as far as practicable, by free interchange of thought and feeling, a deep interest in the Christian education of the young.

As it regards the principles and methods of Sunday school instruction, we are aware that much must be left to be learned from individual observation and experience. Nevertheless, there may be derived considerable advantage from some such general hints as are now to be offered.

It should never be forgotten that the attention of children is gained more easily, and their feelings more deeply excited in regard to the subject before them, by its being placed in new and attractive lights by the instructer, and by an exhibition of interest in it on his part, than by any general remarks that he can make concerning its excellence, or concerning the folly and wickedness of neglecting it.

It should ever be considered by the teacher, as a matter of great moment, never to betray any symptoms of listlessness, impatience, or weariness; for the least appearance of such a disposition in him cannot fail to produce the same in his pupils. Nor should they hear from their instructer any of the usual complaints of their being stupid, inattentive, or ungovernable; since reproaches in general terms, operate only to deaden their sensibilities to those better influences, which are exerted for good on most young minds, oftentimes slightly it may be at first, yet powerfully after a while, by the sincere, earnest, and persevering exertions of the exemplary teacher.

In every address to children, the instructer should propose to himself some *definite impression* on the minds of his pupils; as remarks made at random seldom fail to do more harm than good. But this purpose cannot well be effected, unless he has labored previously to make this impression on his own mind. What he does not clearly perceive, he may not expect to make his scholars perceive. Hence the importance of coming to the task prepared. One cannot successfully inculcate the truth that he has not studied. He cannot hope to bring others to a faith which he does not himself understand. No teacher can throw into a child's mind the light that has never illumined his own. Let the lessons, then, he would inculcate, be first thoroughly studied by himself.

Nor is it enough for a teacher to *understand* what he attempts to impart;—he must enter into the spirit of it; his own heart must be affected by it, if he would have it touch the hearts of others. The great secret in the art of religious teaching, is, to show, by every look, word, and gesture, that we are ourselves interested in the subject we discuss. It is useless to fancy that we can make those whom we address feel more than we appear to feel ourselves. Sympathy is the chord to be touched. Let the instructer, therefore, never forget the contagiousness of human feeling. From the fulness of his own heart, let him labor to infuse just sentiments into the hearts of his pupils.

We must defer to our next paper some other thoughts, which have occurred to us, on this subject.

THE POOR.

Efforts for bettering the condition of the poor have recently been made in most of our large cities; and, though with very limited success as yet, we believe with much better prospects than formerly. The most efficient mode of improving the condition of the poor, is beginning to be better understood. It is now felt, in some degree as it ought to be, that the condition of the poor is not substantially improved, but perhaps rather injured, by a mere supply of their present wants. They must be taught, incited, and aided to help themselves. The following extract from the Report of the agent of the Philadelphia Society, for bettering the condition of the Poor, is here in point.

'Thousands and tens of thousands of dollars'—he says—'have been collected and expended to supply their pressing wants, and it has proved but the relief of the moment; in fact, it has in many cases much increased those evils which it was designed to alleviate. For it must be evident to all who have any experience on the subject, that to feed and clothe the poor, without at the same time applying a suitable incitement to exertion, is but fostering their indolence and depravity.'

In addressing the President and managers, the report says;—

'You are not called upon to pursue a trackless path, to engage in the labor of mere experiment: two, at least, of our sister cities, have already led the way, and you have their example to guide and encourage your efforts.'

Here he proceeds to speak of the New York Society of females, for the support of a mission among the poor; and also of the Domestic Mission in Boston, under the direction of the American Unitarian Association. Of the latter mission he says;—

'The benevolent of that city have not only enabled him [the well known "Minister at Large"] to devote his *whole time* to the important work, but they have also provided him a *poor's purse*, which they have kept well supplied, from which he has been enabled to attend to the calls of the suffering and destitute, at the same time that he was passing among them as their spiritual counsellor. And the citizens of Boston have been so awakened up to the importance of this charity, that they now have thus employed *four* missionaries among their poor.'

RECENT PUBLICATIONS.

UNITARIAN ADVOCATE, *and Religious Miscellany*, Boston, Feb. 1830.

This number of the Advocate, like many of the preceding ones will be read with interest and profit. The spirit of the work is well kept up.—The shortness of the articles gives room for a variety of topics; and they are generally treated with ability, and in a manner adapted to the wants of the community.

The first article is an able and well written essay on 'Christian Unity.' Writings like this will give reputation and value to any work where they are found. This article is followed by a few pleasant lines of blank verse, entitled 'A Cottage Scene.'

We have, next, a notice of Dr. Worcester's late work on the Atonement, which, after some justly commendatory remarks, consists principally of extracts from the work.

'The conditions of our acceptance with God,' is the title of the next article. It is plain, direct, forcible, and sustains by strong reasons, the doctrine of Peter, that 'In every nation he that feareth God and worketh righteousness, is accepted of him.' It is in a style also, which most readers approve. Like the preaching of some we could name, it takes fast hold of the attention and will not let it go.

The fifth article is an 'Explanation of the terms, Wonderful, Counsellor, Mighty God, Everlasting Father, &c., as applied to our Saviour.' Isaiah ix. 6. This is a highly useful article, and is attractive, from its beauty of composition.

The sixth article is an able and instructive essay on the 'Reciprocal duties of Minister and people.' It relates principally, however to the substance and style of public religious instruction, and will serve as an appropriate and useful, 'concio ad clerum.'

The two next articles are notices of the 'Sisters Gift,' recently mentioned in the Register, and of the private correspondence of Dr. Doddridge, edited from the originals,' &c. The latter notice consists, principally, of extracts from the 'London New Monthly Magazine.'

The number closes with some just and timely remarks on the Theological School at Cambridge, particularly in regard to the freedom from all restraints of creeds and formularies, as conditions of entering the school, and from all endeavors on the part of the professors, to influence or bias the minds of the students in the formation of their opinions.

BIBLICAL EMENDATIONS: *or a view of the various readings of the most important passages of scripture, and of such texts as require a different translation from that given in the present English Version.* Boston: 1830. 12mo. pp. 12.

We are glad to see a publication like this, which from its brevity and cheapness, can be possessed and read by all. We have not compared all its statements with the standard authorities; but knowing the source whence it comes, we have no reason to doubt that they are made with accuracy. Every one, at all acquainted with biblical literature, is aware that our common version of the bible is not, in all cases, agreeable to the most antient and correct reading. Still, let it be remembered, that no book of so old a date has come down to us with so few variations from the first copy. Nor let it be forgotten, that very few of those variations affect in the least any essential doctrine of our holy religion. Nevertheless, whoever is a lover of the sacred scriptures should desire to possess the means of knowing what are the principal errors that have, unavoidably, found their way into the records of divine revelation, in consequence of frequent transcription during the period of twelve or fourteen centuries. To afford these means in a narrow compass and at a trifling expense, is the object of the little pamphlet before us, so far as regards the New Testament. Let the writer, however, speak for himself.

'By the diligent and laborious researches of biblical philologists of the present and past century, particularly of the learned Griesbach, several mistakes and errors have been detected; and in most cases, probably, the genuine reading restored.

'To state the most important of them, is the object of this tract. To refer to all the various readings, and to notice all the emendations proposed by learned critics, is not intended. For it would require a large volume. And to learn what these variations are, is not a matter of vain curiosity.—The young, especially, should know what was the real language of the inspired writers, before they form their religious opinions—and the aged should be informed, that, if possible, they may correct theirs.

'It will not be attempted to determine the real meaning of difficult passages; but only to give the most correct translation; so that every one may know what support the bible gives to any particular doctrine. The true meaning is left with every one to ascertain, on comparing different texts, when the genuine reading is known.

'The great truths and doctrines of Christianity, we repeat, are not affected by these various readings, or the emendations proposed by the most learned critics. The doctrines of Revelation always have been, and always will be the following—That Jehovah, the true God, is ONE; that he is possessed of infinite and of moral attributes; that he is benevolent and propitious; that he exercises a providence over all his creatures; that man is possessed of moral freedom, and is an accountable being, liable to rewards or punishment, as his conduct shall be, both in this life and in that which is to come; that Jesus of Nazareth was the true Messiah; that he was crucified, dead and buried; that he rose from the dead and ascended up to heaven; and that he will come again to judge the world in righteousness; doctrines distinctly, but summarily taught in the *Apostles' creed.*'

CATALOGUE *of the Faculty and Students of the Theological Seminary at Andover, Mass. January,* 1830.

The Faculty of this institution consists, at present, of Rev. E. Porter, President and Bartlet professor of sacred rhetoric—Rev. Leonard Woods, Abbot Professor of Christian theology—Rev. Moses Stuart, associate professor of sacred literature—and Rev. Ralph Emerson, Brown professor of ecclesiastical history. There are seven Resident Licentiates; and the members of the several classes, are thirtytwo Senior—sixty Middle, and forty six Junior.

The young gentlemen of the institution were educated at the various colleges, as follows;—Amherst College 37—Dartmouth, 32—Middlebury, 14—Bowdoin, 11—Harvard, 6—Yale, 5—Williams, 4—Union, 4—Hamilton, 4—Providence, 3.

On the last page of the catalogue the terms of admission to the institution are given, from which we make the following extracts.

'The laws require that every candidate for admission into the Seminary shall, previously to his examination, produce to the Faculty satisfactory testimonials, from persons of information and respectability and reputed piety, that he possesses good natural and acquired talents: that he has been regularly educated at some respectable College or University, or has otherwise made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education, and that he sustains a fair moral character, is of a prudent and discreet deportment, and is hopefully possessed of personal piety. He shall also exhibit to the Faculty proper testimonials of his being in full communion with some Church of Christ; in default of which, he shall subscribe a declaration of his belief in the Christian religion.

'Every candidate thus introduced, is to be examined by the Faculty, with reference to his personal piety, his object in pursuing theological studies,' &c.

The last named examination is undoubtedly well intended. But that it is expedient, or of good tendency we greatly doubt. True piety is modest and retiring. It consists not in words, but in desires and feelings. It is a secret, silent intimacy of the soul with heaven, which cannot be embodied or even shadowed forth in language, but shrinks from the attempt as a profanation, and a violence to its very nature. All compulsion therefore to a personal declaration of one's piety, seems to us ill-judged and to a certain extent positively injurious. And we perceive not what advantages can result. If a man possess true humility of heart, and have come to the profession with upright and benevolent motives, these graces and excellencies of his mind and character, if not injured, will at least not be increased by the examinatoin. The only advantage must be a detection of hypocrisy. But is it probable, is it to be believed, that a man of a mind so reckless and thoroughly worldly, as to choose this profession as a mere means of livelihood, or from any sinister motives, will be wanting in any professions which may be necessary to satisfy those who hold in great value, and place a special reliance on such testimony?

THE CLASSICAL JOURNAL, *and Scholars' Review*; Conducted by JOHN P. LATHROP. Vol. I. No. 1. Boston, January 1830. PUTNAM & HUNT.

This work is intended for the youth attending our Schools and Seminaries. It is expected that it will be a medium of the best specimens of composition from the different schools. It will be devoted partly to biography; especially of young persons who have been distinguished either by intellectual attainments, or by 'moral and religious excellence.' A summary of scholastic intelligence—notices of new seminaries, &c. will be added. 'Such,' says the editor, 'is our plan; How do you like it?'

We can answer very sincerely, that we like the plan well. The more important question is one that may be asked at the end of the year, or at the close of each number,—'How do you like the execution?'

The biographical department of such a work may be made very useful, by inciting young men to strong and unwearied efforts for the attainment of excellence, and by learning them to find their pleasure in study and in all degrees and kinds of improvement. But here it is indispensable that the editor should never forget the inseparable union, which both the usefulness and happiness of men require to be maintained, between the cultivation of the intellect and the heart.

The principal danger of failure, in conducting a work of this kind, will be found in selecting the pieces of original composition, to fill up the Album. It is no easy task to avoid, on the one hand, that severity of criticism which shall discourage the ambitious beginner, and on the other, that easiness and false lenity, which, by giving place to articles of a too wordy and pompous character, shall nourish the vanity of sophomoric writers, and confirm a bad taste.

To render this department useful, and to silence all complaints of partiality, the selection of articles should be determined by a committee of instructors. This will give more authority to the criticisms and confidence in them, than *any individual* can ever attain, and will be the true way to chasten and give sobriety and dignity to the compositions.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SPECIAL JUDGMENTS.

MR. REED,—When the Unitarian church in Waltham was destroyed by lightning, the event was very readily pronounced a special judgment of heaven by many of the Orthodox community. Had the expression of such an opinion been confined to weak and ignorant persons, no notice would have been taken of the circumstance. But this was not the case. The sentiment was uttered by those who rank highest in their denomination. It was talked over in their private circles, and introduced into the public discourses of their preachers. And even the Reverend gentleman of your city, whose church has just experienced a similar calamity, alluded to the event when addressing a missionary society in a neighboring county, as a special token of God's favor to his elect children. I hope therefore a few remarks on special judgments may not be wholly unappropriate at the present moment.

Those, who have pronounced such events special judgments may be divided into four classes. The first class seem to be grossly ignorant of the *nature* of the divine government. They seem to believe that our heavenly Father is a changeable, passionate, revengeful Being. They seem to think that he immediately brings some peculiar calamity on his children whenever they disobey his holy laws. All afflictions, therefore, whether occasioned by human or divine agency, they regard as the special judgments of the Almighty, sent in anger, and designed as vindictive punishments. Now I should advise all such to pay some attention to the events of Providence. They must then perceive that such afflictions as often befal the righteous as the wicked. They must see that while some abandoned profligates are indulged in uninterrupted worldly prosperity, some eminent saints are subjected to severe and unceasing adversity. How will they reconcile this with their view of the divine government. I would next recommend one day's perusal of the book of Job. He was most sorely afflicted, although he was a perfect and upright man. His friends very readily attributed his miseries to the special judgment of heaven, for some supposed secret corruption. But what did Jehovah say to such reasoners? 'The Lord said to Eliphaz the Temanite—My wrath is kindred against thee and against thy two friends; *for ye have not spoken of me the thing that is right, as my servant God hath.*' If this will not convince them of their error, I would lastly direct their thoughts to the words of Jesus and his Apostles. From them, they may learn that God is a perfect Father of all his family; that he never afflicts the children of men in anger or resentment but in love and for their best temporal and eternal good.

The second class seem to be ignorant of the *impartiality* of the divine government. They appear to regard all calamities which befall themselves as special tokens of God's love, while they call the very same events, special tokens of God's wrath, when they befall those who dissent from their religious sentiments. In proof of the truth of this assertion, I will mention several well known facts.

While the Unitarian church at Northampton was raising, a sudden and violent gust of wind prostrated the frame, and caused considerable damage. The cry of a special judgment was sounded from one corner of the commonwealth to the other. Soon after, the frame of an Orthodox church in Boston fell while raising, and several lives were destroyed. The cry was then changed. The general voice then was—'whom the Lord loveth, he chasteneth.'

When the lamented Thacher was passing through Worcester for his health, an Orthodox Doctor of Divinity called upon him, and gravely admonished him to regard his sickness as a special judgment of the Almighty for preaching Unitarianism. That same divine is now bereft of his reason, and is left by his Maker a perfect idiot, a misery to himself and a sore affliction to his friends. Is this a special token of divine love for preaching orthodoxy? So when the church in Waltham was destroyed, those who raised the cry of judgment, seemed to have forgotten that the Orthodox churches in Carlisle and Fitz William were destroyed in the same manner but a few years since. And they also forgot that the same cloud discharged the fluid which killed the coachman of a Reverend Orthodox Doctor. Was this a token of God's favor to Orthodoxy? Now if the event is a special judgment in one case, why not in the other? And why have we not equal reason to consider ourselves the favorites of heaven, and those who differ from us the reprobates?

The third class appear to be ignorant of the first principles of natural Philosophy. They lay great claims to the spirit and sentiments of the pilgrims. In this one particular I am willing to admit their pretensions. For one of the distinguished divines of that period, Dr. Mather, assigns the reasons why so many churches were struck by lightning. He informs us that the Devil rules in thunder storms, and that he owes a peculiar spite to meeting houses. I could defend this opinion for them with some plausibility. I should first say that no doubt his satanic majesty owed a spite to Unitarian churches, because those who preached in them were endeavoring to destroy him and all his works; and that where the gospel prevailed in its power and purity, this work was literally accomplished. I should next say that he must be peculiarly friendly to those churches where his personal existence was weekly acknowledged, and his mighty power, unlimited knowledge, and all pervading influence were strenuously supported. From these premises, I might conclude that for the future Unitarian churches would be struck with lightening much oftener than Orthodox ones. Now I have no doubt this will be the case. But a little philosophy will explain the whole business. The highest objects are most exposed. And the high steepled churches of our fathers are fast falling into the hands of the Unitarian majority. Of course they are more likely to be struck than those, which are now erecting for the surviving remnant of Orthodoxy, and which are so humble in their pretensions as to be beneath the special judgments of the Almighty.

The last class seem to be ignorant of the *spirit* of Christianity. They seem to regard those who oppose their religious views as enemies. They seem to consider all such, as hated by God. And they therefore seem to indulge the same bitterness towards them that ancient David did towards his enemies. And when any calamity befalls their opposers, they not only regard it as a special judgment, but appear really to rejoice in their distress, and to take delight in meditating on the calamity. They relate all its circumstances with an apparent feeling of complacency and exultation. Now all this is as far from the spirit of Christ as earth from heaven. He loved his enemies, wept at their misfortunes and desired to do them good. He commanded his followers to do the same. Those who disobey this command are none of his. And I can only pity such persons, and sincerely offer for them our Saviour's prayer for his murderers. 'Father, forgive them; for they know not what they do.'

B. W.

[For the Christian Register.]

CONVERSATION.

There is one mode of confessing Christ before men, of the importance of which we ought to be more sensible, I mean in the way of conversation. The heart that is full needs little encouragement to pour itself forth; and were there among us more liveliness of religious affection, a deeper conviction of its importance, and greater earnestness in its cause,—it would be a subject introduced more frequently and with greater interest into our common conversation. I do not mean that subjects of controversy should be zealously debated, that continual disputes should shed mildew over our social intercourse, or that formal harangues should weary our hours of innocent relaxation. But may not moral remarks more readily and frequently be made to arise out of slight occurences, or to be connected with common incidents? And are there not truths of most deep and affecting import—are there not rules of duty which are necessary to all—are there not consoling and ennobling views of God and a better world, in which all have an equal interest, which may lend their sacredness to our social converse, whose introduction would keep the truths of Christianity more in our minds, and awaken and strengthen the feelings they should inspire? In this, as in all other religious acts, we should be governed by a wise prudence not to force these noblest truths on the reluctant, or expose them to the derision

of the dissolute; but we surely may render even our common conversation an occasion and mode of confessing Christ before men.

N. C. S.

RELIGIOUS INTELLIGENCE.

Ordinations and Installations. On the 14th of January, Mr. Charles Williamson was ordained by the Presbytery of Philadelphia, and was installed pastor of the United Churches of Woodbury and Blackwoodstown.

In Franklin, Maine, Mr. Jedediah Darling to the pastoral care of the Baptist church and society in that place.

On the 17th ult. Rev. Erastus Scranton was installed over the church and society in Burlington, Conn.

Rev. David Elliott was recently installed as pastor of the Presbyterian Congregation in Washington, Pa.

On the 13th of January, Rev. Joseph Myers was installed pastor of the Presbyterian church at Brockport, N. Y.

Tract Society. Among the notices of anniversary meeting in our late files of English periodicals we find the following, of the Unitarian Tract Society of Newcastle-upon-Tyne.

'The anniversary meeting of the above institution, was held in the chapel, at Hanover square, on Sunday evening, Nov. 1st, when an excellent discourse was delivered by the Rev. William Turner, from Rom. v. 11, 'We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' At the close of the religious services, the usual business was transacted. A favorable report was read by the Secretary; and, from the number of tracts circulated, we have reason to hope that much good has been effected.'

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Friday the 29th ult. the principal discussion in the Senate was on the bill defining the powers and duties of Manufacturing Corporations. The same bill was also under discussion on Saturday and Monday, but the Senate adjourned each day, before any question was taken.

On Monday the petition of Isaac Danforth and others for a Railroad to Vermont was taken from the files, and referred to the Committee on Railroads and Canals.

In convention of the two Houses on Tuesday, Daniel Kingsbury, Esq. was chosen to fill the place at the Senate board of Hon. Mr. Leland, resigned.

The attention of the Senate, has been principally occupied on business of a local or private nature.

On Friday, in the House, the usual business of receiving and disposing of petitions, and instructing Committees, was passed through, and the House proceeded to the discussion of the Railroad bill, but adjourned before any question was taken. After the usual preliminary business the discussion respecting the Railroad was resumed on Saturday. The particular subject was, the bill for a Railroad from Boston to the Hudson river, and the feature of the bill which occasioned discussion was, its requiring that the State should take one third of the stock. A motion had been made to strike out the enacting clause of the bill, and thus destroy it. On taking the question, the votes were 283 against the bill, and 160 in favor. So the bill was lost.

A motion was made for a similar bill for a Railroad from Boston to Providence.

On Monday a bill in regard to the Militia was assigned for consideration on Wednesday.

A Petition was presented for incorporation of a company for the construction of a Railroad from Boston to Lowell.

On Tuesday a resolution passed in the House, yeas 357, nays 32, favorable to an amendment of the constitution, which should abolish the May election, and cause the political year to begin on the first of January.

The remaining bueiness of the week, in the House, has not been of a nature to excite much interest in the public mind.

CONGRESS.

In Senate Mr. Freylinghuysen's resolution for inquiry as to the condition of all the Indians within our limits was agreed to. The principal discussions have been on Mr. Foote's resolution respecting the surveys of public lands. Mr. Webster, spoke on Tuesday for three hours in reply to Mr. Hayne, of South Carolina, and on Wednesday, he concluded in a speech of three hours more. As the finished business of neither of the two Houses is of much public interest we shall give extracts of some length in regard to this discussion.

Mr. Webster, in his speech in the Senate, on the 27th speaking of the Government, said his opinion was, that it was 'a Government of limited—expressly limited, and specified powers'—'restricted by the express provisions of the constitution.' The National Journal says 'he was so particular in explaining his views on the subject, that it was not possible for any one who heard him to misunderstand him. It appears however, by the following extract from the Journal, that he has been *misrepresented*, whether through carelessness or design, those on the spot can better determine.

When the Senate was called to order, on the 28th, Mr. Webster arose and addressed the Chair, as follows:—

Mr. President; A newspaper has been put into my hands this morning, purporting to be published by Duff Green, who is printer to the Senate. In this paper I find an article referring to the debate of yesterday, and in that article I find it said, among other things equally false, that "Mr. Webster contended that the National Government was established by the people, *who had imparted to it unlimited powers over the States and the Constitution.*"

I am of opinion, Sir, that we ought either to leave our seats here altogether, or to protect ourselves while in them from such wilful and atrocious calumnies by those who are admitted on our floor, and who receeive, through our hands, large disbursements of the public money. It becomes us, Sir, either to go home, and yield up our places to men of better spirit than ourselves, or else to show that we will not be either bullied or slandered by persons circumstanced like this publisher, out of the free exercise of the right of discussion.

I rise therefore Sir, to give notice, that on the next similar occurrence of a similar incident, which, judging from the past, may be expected daily, I shall make it the subject of a specific motion to the Senate. I should do so now, Sir, if I followed the inclination of my own judgement; but it is thought by others, to whom I defer, that the course which I have thus adopted, may, on the whole, be more advisable.

We find in the National Journal, the following remarks in relation to Mr. Webster's speech,—to the misrepresentation of which the above extract refers.

Mr. Webster concluded his most able and eloquent speech in the Senate yesterday. The evidence of its masterly character was written on the countenances of the whole Senate, and in the silent breathless attention with which it was received by a thousand auditors. As a constitutional argument, the close and vigorous reasoning of Mr. Webster on the assumption by the State of South Carolina of the right to resist the laws of the United States has never been excelled; and his contrast of the course which Massachusetts took, when, writhing under the effects of the embargo law, she appealed to the Judiciary to test its constitutionality, with the course of South Carolina in menacing to bring the constitutionality of the tariff laws to a test of a more violent and less legal character was appropriate and felicitous. A great anxiety will naturally be felt to obtain a full report of this speech, and we hope to be able in a few days to gratify public expectation, by laying it before the world.

The Alexandria Gazette, alluding to this subject, says;

'Mr. Webster's speech was one of the greatest efforts we ever listened to, and rivetted the attention, for upwards of three hours, of a large audience; whose expression of satisfaction, but for the dignity of the place, would have been expressed audibly.'

The Tariff. By a statement in the National Intelligencer of the 27th ult., it appears that the subject of a revision of the Tariff will be seriously agitated at the present session of Congress. A bill for that purpose has been reported in the Senate. This bill proposes to modify, (from the 30th of June next) the duties on Iron in bolts, Hemp, Molasses, Sail-duck, Manufactures of Wool, all Cotton Cloths whatsoever, Wool manufactured, Clothing ready made, Cotton bagging, Coffee, Teas, Woolen Carpeting, Shot, Flax, Salt and other articles. From the time of passing the act it proposes also to abolish all duties on iron in bars prepared for Railroads, and from the 30th of June 1832, to admit *free of duty*, all Wines, Teas, Spices, Coffee, Cocoa, various kinds of fruit, Silks, China, Laces, Tin, Salt, Canton Crapes, Linen Cambrics, Lawns, Gauze, and other articles.

The measures proposed by this bill are of no small moment to a large part of the community. Some of them may be very desirable, and perhaps of substantial advantage to the community, but generally, it is to be apprehended that any alterations of the kind suggested would be highly injurious to an important part of the community, and we cannot suppose that they can be urged without much earnest opposition and strong debate.

Fire. Our readers will learn with regret, the destruction by fire, of Dr. Beecher's Church in Hanover St. on Monday morning last. The fire was discovered about one o'clock, in the organ loft, to which it was communicated by the flue of the furnace, which on account of the extreme cold of Sunday, was probably more heated than usual. Before the firemen were prepared to play upon it, the whole interior of the church was wrapt in flames, and by two o'clock nothing remained but the stone walls. By the spirited exertions of the firemen, the fire was confined to the Church, though some of the adjoining buildings were of wood. We understand that the church cost $20,000, and that $14,000 were insured at the Manufacturers' Office, in this city. The Missionary Rooms, which were also destroyed, were insured to the amount of $2,500. There was no insurance on the Tract Depository. Much of the stock, we understand, was saved. The amount of loss was about $1000. The cellar of the church was occupied for the storage of Merchandise, and contained the value of $7000 in Wine, Wool, Copper, &c. belonging to Mr. Ebenezer Breed of Charlestown. This property was destroyed, and is said to have been uninsured.

We are happy to learn, since the above was written, that the most valuable papers of the American Board of Missions were saved. The records and accounts of the Tract Society were saved, as was also about half the amount of tracts in the Depository. The organ, which cost $1500 was not insured. The communion plate was melted down. It is thought that the insurance will nearly cover the expense of rebuilding, provided the walls are used again. Of the expediency and safety of doing this, especially in the upper parts, we should think there must be much doubt.

It was formerly—we may say indeed, till recently—the case, that ardent spirits were distributed at fires, among the firemen, as a refreshment. We are glad to notice that the practice is now abolished. At large fires, provision is generally made for supplying hot chocolate or coffee to those most exposed and fatigued. It appears by the following paragraph from the Patriot, that at the fire on Monday morning, the same attention was shown to the wants of the firemen.

The houses of Mr. David Woodman, baker, adjoining the church, of Dr Shurtleff, opposite, & of a few others, were open for the refreshment of those who had borne the heat and the burthen of the night. A copious supply of hot chocolate, crackers, gingerbread, &c. contributed greatly to the comfort of those within the range of their hospitality.

The store of Mr. Holbrook, on Washington Street took fire, on the same morning, but it was extinguished without extensive damage.

On Sunday, a small building on Cragie's bridge, built for a toll house, took fire and was burnt.

A little after noon on Monday, the Sabbath School Depository, in Market Street, was found to be on fire, but the flames were soon subdued. All these fires are supposed to have arisen from accident.

Boston Society for the Diffusion of Useful Knowledge. Dr. John Park will repeat his lecture this evening at 7 o'clock at the Hall of the Athenæum.—*Subject,*—'Sensation the source of Knowledge—and other means of anticipating truth.'

Tickets may be obtained at the Bookstore of Messrs Carter & Hendee, corner of Washington and School Streets.

The Weather. The winter previously to the last week has been unusually mild. The whole of the last week was cold, though not severely so, until Saturday evening, when the thermometer fell to 5 degress below 0, and Sunday morning to 8 below 0. It moderated during the day. Sunday evening the thermometer was at 12° and yesterday morning at 22°. *Adv.*

Death of the Seneca Chief, Red Jacket. It appears by the Buffaloe, N. Y. Journal, that the celebrated chief of the Senaca Indians, Sa-gu-yu-wha-hah (*Keeper Awake*) known to the whites by the appellation Red Jacket, died recently at his residence, in the Indian village near Buffalce, aged 80. We find the following account of him, in the New York Commercial Advertiser.

Red Jacket was one of the most celebrated Chiefs of his day and nation, and his long life has we believe, been rich with incidents, which, could they be collected and placed in the hands of an ingenious writer, might be woven into an interesting piece of biography. He was an active warrior early in life, and fame speaks of him as having been the foremost on the trail, and the bravest in battle;—and had it not been for the vice of intemperance, he would have continued one of the noblest specimens of his proud, though ill fated race, until the last. We have heard General Root who had early opportunities of listening to his eloquence, declare that Red Jacket and John Randolph were the two most perfect specimens of the true orator of nature, that he had ever heard. It was not until the vigor of his frame had abated, and the fire of his nature been cooled by the frosts of many winters and the lustre of his eye somewhat dimmed that we enjoyed opportunities of hearing this orator of the forest. But even then his form was erect and manly, his attitudes and gestures graceful and his voice rich and melodious; while his words were full of sound sense and energy. At the close of the Revolutionary War, he parted with Washington upon excellent terms; and his admiration for his great white father continued through life. We have more than once heard him decribe his parting interview with the hero of our Revolution and his eyes kindled at the recolection. Last Spring he repaired to Washington, and had an interview with President Jackson. And the last speech that we ever heard him deliver to an audience, was a parallel between Washington and Jackson, which was admirably sketched, and abounded with nice discriminations of character. He appeared to possess an accurate knowledge of the character, temper, talents, and disposition of both.—To the last he has been one of the most unyielding opponents of the attempt to civilize and Christianize the Indians—maintaining that the forest was their legitmate home, and the hunter state their proper occupation.

New College. A bill has passed the House of Delegates of Virginia, for the incorporation of a new college, to be located in Boyden, Mecklenburg County, Va. and styled the 'Randolph Macon College.'—The Richmond Inquirer states that it has received private subscriptions to the amount of 50 or $60,000. It is by charter cut off from all Theological Professorships. 'It has received,' says the Inquirer, 'the warmest support from the Methodist Church—as it was originally proposed by the Methodist Conference—but its friends disclaim all sort of scholastic connection with that Society.'

University at Alabama. It appears, by an article dated Tuscalosa, Dec. 25th, that the trustees of the University on the 19th of that month elected Dr. Philip Lindsey Professor of Moral Philosophy; Mr. John Fielding Wallis Professor of Natural History and Chemistry, Dr. Gurdon Saltonstall, Professor of Mathematics; Rev. Wm. Hooper, Professor of Ancient Languages.

Dr. Wm. A King has since been elected adjunct Professor of Chemistry. It is thought the institution will not go into operation in less than twelve months.

Steamboats. There are now enumerated three hundred and twenty-three steamboats upon the Mississippi and Ohio rivers, whose aggregate burden is estimated at 56,000 tons—the largest boat measuring 500, and the most common size being 250 tons. A boat now reaches Cincinnati, ordinarly, from ten to twelve days, we believe, from the mouth of the Mississippi, while eight or nine days, suffice to run from Louisville to Pittsburgh and back.

Previously to this, and as late as 1812, the whole navigation of these waters was carried on by about twenty barges upon the Mississippi, between Louisville, and about a 150, of smaller denominations, upon the upper Ohio. The former of these averaged about 100 tons burden, and made one voyage down to New-Orleans, and back, within the year; while the latter, of some thirty tons, consumed a full month between Louisville and Pittsburg. Such were the facilities of communication, or rather the want of them, upon the Western rivers, some eighteen years by gone.

N. Y. Gazette.

Brazilian Claims. Mr. Tudor, the Charge d' Affaires of the United States near the Brazilian Government has given official information to our Department of State that the claims of our citizens on that Government for spoliations will be allowed.

FOREIGN SUMMARY.

From Europe. London dates to Jan. 2nd have been received at New York.

There is not much political intelligence of importance. We give the following extracts.

A severe frost had prevailed at Liverpool the last ten days. The Canals were frozen up.

It is stated that a reconciliation has taken place between the Duke of Wellington and Mr. Huskisson, and that the latter will soon be re-instated in the Ministry.

The conductors of the London Morning Journal have been tried for four libels against the Lord Chancellor, and were convicted each time. The editor of the London Atlas has also been convicted of a libel against the same personage. Ten or twelve other prosecutions had been commenced against other London editors for libels.

The French Ministry remains unchanged.

Col. Fabvier has arrived in Paris from Greece.

The negociations for obtaining the free navigation of the Rhine, are proceeding favorably.

The Persian Prince Chosrew-Mirza has arrived at Moscow, where brilliant entertainments were given in his honor. The Prince seemed delighted with the city, and displayed remarkable politeness and gallantry towards the ladies. He is stated to have demanded in marriage three young ladies at a time, whom he would have taken with him to Persia as his legitimate wives. When it was represented to him that such a demand was contrary to European customs and could not be complied with, he alleged ignorance as an excuse.

A letter from Odessa, dated Nov. 13, states that the winter was never known to have set in so early there as this year. Sledges have been used in the streets for several days.

The Augsburgh Gazette gives the following details relative to the recent earthquake at Bucharest:—'Fifteen churches have suffered so much that no one dares venture to enter them, and 115 houses, including that of the English Consul, are so shattered that they are not habitable. Happily not more than one person perished. Kimpina, on the road to Cronstadt, suffered more than Bucharest.

It appears certain that Prince Leopold of Saxe Coburg will have the suffrages of the three Powers who signed the Treaty of London, for the Royalty of Greece. Russia had nearly abandoned the choice to France, on account of her noble efforts in the cause of the independence of the Morea, and it is not astonishing that the present French Ministry should have received with favor the Duke of Wellington's candidate.

Jour. des Debats.

The Augsburg Gazette contains the following, under date of Vienna, Dec. 18th:—"An English courier from London has passed through this city, on his way to Constantinople; he is the bearer to Mr. Gordon, of the definitive act of the conferences of London, which declares definitively the independence of Greece.

MARRIAGES.

In this city, by Rev. Mr. Streeter, Mr. Charles Robbins to Miss Martha M. Maxwell.

In East Cambridge, Mr. Eben Bryant to Miss Martha Brown.

In Newburyport, Mr. Joseph Piper to Miss Caroline Stone. Mr. Moses Adams, of Bradford, to Miss Sally Colby, of Newburyport.

In Plymouth, Mr. Robert Flemmons, of Taunton, to Miss Emily Sturtevant.

In Nantucket, Lieut. J. Prescott, of the U. S. Army, to Miss Sarah Baker Folger.

In Northboro' Mr. Varanus Chapin, of Springfield, to Miss Lois C. Munroe.

In Bolton, Mr. Charles F. Woodbury to Mrs. Clymenia Woobury, late of Sacket's Harbor.

In Suffield, Conn. Mr. Henry Strong to Miss Mary Ann Clapp, of Northampton.

DEATHS.

In this city, Mr. George Dexter, aged 33, formerly Plainfield, Con.

In Framingham, Dea. Gideon Haven, aged 96.

In Lenox, Miss Anna Washburn, aged 21.

In Sheffield, Calvin Bryant, aged 55; Mr. Ezekiel Bryant, aged 57, brothers.

In Edgartown, Mr. Joseph Ripley, aged 75.

In Grafton, Mr. Moses C. Hayden, 49.

In Ward, Mr. Thomas Baird, 63.

In Middleborough, Dea. Benj. Richmond, 46.

In Nantucket, Capt. Seth Coffin, 76.

In Heath, Jan. 28th, Mrs. Eunice, wife of Sylvanus Maxwell, Esq. in the 47th year of her age.

The deceased has for a long time been in a feeble state of health, and has endured much sickness and pain, which has deprived her of the privileges of public worship for many years. She has from early life been a professed follower of Christ; the same religion which she exemplified in her life, supported her through her last illness, which was peculiarly distressing; and as each day witnessed the steady approach of the last enemy, death found her in calm and holy resignation, waiting for the hour of her departure; she cheerfully resigned her spirit to that God who gave it. 'Her children arise up and call her blessed; her husband also, he praiseth her.' [*Communicated.*

In Kennebunk, Joseph Thomas, Esq. Counsellor at Law, aged 67.

WHITMAN ON REGENERATION.

1000 copies of Rev. B. Whitman's Sermon on Regeneration, for sale at the low price of $3 per hundred by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he clatms as proprictor in the words following, *to wit*:

'The *World Displayed*, in its History and Geography; embracing a History of the World, from the Creation to the present day, with general views of the Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Ancient as well as Modern, Nations. By the Rev. ROYAL ROBBINS. To which is added au outline of Modern Geography.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.
Clerk of the District of Massachusetts.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit*:

'Outlines of *Modern History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion. Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Modern Nations. By the Rev. ROYAL ROBBINS.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

ANNUAL REPORTS.

COPIES of the Reports of the Boston Sunday School Society for the year 1829, are left at Mr. L. C. Bowles' counting-room, School Street, in packages, directed to all the Sunday Schools from which accounts have been received by the Corresponding Secretary during the two last years. They will be forwarded by Mr. B as soon as may be, or be delivered if called for.
Jan. 23. 2t.

JUVENILE MISCELLANY.

Designed for the moral and intellectual improvement of the young,

Published once in two moths, by PUTNAM & HUNT, No.3 Cornhill, (late Market street.)

This valuable little work, has been continued nearly four years, with every indication of unabted popularity. The pages are from time to time enriched with Biographical Sketches of individuals, who have been eminent for their intelligence or usefulness, moral narratives, Scripture illustrations, familiar dialogues and essays on Natural History, and the sciences, dialogues on American history, articles of Poetry—and every subject tending to the moral and intellectual improvement of the rising generation. The articles are all original, and from our most experienced and distinguished writers, among whom are Mrs. Child, (who manages the editorial department.) Mrs. L. H. Sigourney, of Hartford, Conn. Mrs. A. M. Wells, of Windsor, Vt. Mrs. C. G. Gilman, of Charleston, S. C. Mrs. Sedgwick, of Stockbridge, Mrs. Hughes of Philadelphia, Miss Dix of Boston, and Miss Sedgwick of New York, and others, whose writings would add to the value and interest of any periodical. Each number is embellished with a copperplate engraving, or lithographic drawing, besides several wood cuts.

The work is patronized and approved by clergymen of every denomination. Written testimonials of the character and usefulness of the Miscellany, have been received from the following gentlemen.

Ebenezer Bailey, Principal of the young Ladies High School, in Boston.

Rev. William B. O. Peabody, Pastor of the 2d Congregational Society in Springfield.

Rev, Daniel Sharp, D. D. minister of the 3d Baptist Church in Boston.

Rev. E. Wiley, of the Methodist Episcopal Church in Boston.

Rev. Geo. W. Doane, Rector of Trinity Church, Boston, and recently Professor of Belles Lettres, at Washington College, Hartford.

Rev. William Jenks, D. D. Pastor of the Green Street, Presbyterian Church in Boston.

Rev. Alexander Young, minister of New South Church.

Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Female High School.

Rev. Ezra S. Gannett, Colleague to Dr. Channing.

Rev. Charles Train, minister of the Baptist Society at Framingham.

Alden Bradford, Esq. late Secretary of the Commonwealth.

Mrs. Sarah J. Hale, editor of the Ladies' Magazine.

And by the periodical press from one end of the continent to the other.

The following persons are agents.—Thomas T. Ash, Chesnut Street, Philadelphia; Charles S. Francis, Broadway, New York; Pearson & Little, Portland, Me.; A. H. Maltby, New Haven; Clarendon Harris, Worcester; S. Bowles, Springfield; H. F. & J. Huntington, Hartford; there are agents in all the principal towns throughout the United States.

☞ Printers of Newspapers, who will give the above a few insertions, shall receive a bound volume of the works, by sending their paper containing the advertisement to Putnam & Hunt, publisher, 3 Cornhill (late Market Street) Boston. Jan. 30.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America.

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read: the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told tale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament· copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present· Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Christmas and New Year's Presents. Dec. 12.

SABBATH RECREATIONS,

OR Select Poetry of a Religious Kind, chiefly taken from the works of Modern Poets; with original pieces never before published, by Miss Emily Taylor first American Edition, in which many pieces have been withdrawn from the English copy and others substituted by Rev. John Pierpont, price 50 cts.

Also a great variety of Juvenile Books suitable for Libraries and Sunday Schools which will be sold at 50 per cent discount from the retail price by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

AMERICAN UNITARIAN ASSOCIATION.

THE General Agents would respectfully give notice that they have appointed Mr. GEORGE TILDEN, as agent for the sale and delivery of Tracts in *Keene*, N. H. Feb. 1.

ELIXIR PECTORALE!

For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.
Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchin, Concord, "

N2ep6m.

SELECTED POETRY.

STANZAS.

The following beautiful lines are, it is believed, from the pen of Mrs. Sigourney.

'As thy day, so shall thy strength be.'

When adverse winds and waves arise,
And in my heart despondence sighs,
When life its throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree
That—'as my day, my strength shall be.'

When with sad footstep memory roves
Mid smitten joys and buried loves,
When sleep my tearful pillow flies
And dewy morning drinks my sighs,
Still to thy promise Lord, I flee,
That—'as my day, my strength shall be.

One trial more, must yet be past,
One pang the keenest and the last,—
And when with brow convulsed and pale
My feeble—quivering, heart-strings fail,
Redeemer! grant my soul to see
That—'as her day, her strength shall be.'

A COMPLAINT.

BY R. H. WILDE.

My life is like the summer rose,
That opens to the morning sky,
But e'er the shades of evening close
Is scatter'd in the ground to die.
But on the rose's humble bed,
The sweetest dews of night are shed,
As if she wept such waste to see—
But none will weep a tear for me.

My life is like the autumn leaf,
That trembles in the moon's pale ray
Its hold is frail—its date is brief—
Restless and soon to pass away:
Yet e'er that leaf shall fall and fade
The parent tree shall mourn its shade.
The winds bewail the leafless tree.—
But none will breathe a sigh for me.

My life is like the print which feet
Have left in Tempe's desert strand—
Soon as the rising tide shall beat,
This track will vanish from the sand;
Yet as if grieving to efface
All vestage of the human race,
On that lone shore loud moans the sea—
But none will e'er lament for me.

[From the Literary Souvenir.]

A REMONSTRANCE.

Addressed to a Friend who complained of being alone in the World.

BY ALARIC A. WATTS.

Oh say not thou art all alone,
Upon this wide, cold-hearted earth;
Sigh not o'er joys forever flown,
The vacant chair,—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

Though many a fervent hope of youth
Hath passed and scarcely left a trace;—
Though earth-born love, its tears and truth,
No longer in thy heart have place;
Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—
The fadeless love,—all pitying grace,
That makes thy darkest hours divine!

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravelled page:—
Youth's dreams, the golden lights of age,
The poet's love,—are still thine own;
Ther, while such themes thy thoughts engage,
Oh, how canst thou be all alone!

Not all alone;—the lark's rich note,
As mounting up to Heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicala's glee;—
All earth—that lyre of myriad strings—
Is jubilant with life for thee!

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To sooth, subdue, and sanctify;—
The low sweet breath of evening's sigh,
For thee, hath oft a friendly tone,
To lift thy grateful thoughts on high,—
To say—thou art not all alone!

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be ALONE!

MISCELLANEOUS SELECTIONS.

RESEMBLANCES OF THE ENGLISH AND AMERICANS.

We have recently given some extracts from a notice in the Eclectic Review, of Capt. Hall's Travels in Ameriea. Towards the close of that notice the reviewer alludes to those remarks of Capt. Hall, which represent the Americans and English as differing from each other more than any two European nations he had visited. 'It may therefore be worth while,'—says the reviewer, 'to remind our readers of some points upon which the family resemblance is not quite obliterated.'

In the first place,—says the Eclectic,—the laws, institutions, and fundamental principles of government in the United States, are of purely English origin, and essentially English in their character. The common law of England is the American common law. Their legislative assemblies were modelled upon the popular part of the English constitution. The democratic rights they now exercise, were, almost to their full extent, conceded to them by royal charters. Rhode Island, the most democratic state of all, is governed still by Charles' charter of 1663. When, on the separation from the mother country, the states confederated for the common safety, a central government became necessary; but it was formed upon this principle, that whatever powers were not specifically surrendered by the constitution to the general government, remained with the individual states, who have each their executive, legislative body, and judiciary, in full exercise of their independent functions. The general government is a body of the state governments, the Congress corresponding to the local legislatures; and the frame of government consequently wears an appearance of simplicity which is far from attaching to it in fact. But the state governments remain pretty much the same as under the colonial system. They were never more aristocratic or monarchical than they are now. The main difference is, that, instead of recognizing the supremacy of the British Crown they unite in acknowledging the supreme but limited authority of a Governor General, the Emperor of the American Federacy. We have in England some things which the Americans have not,—an Established Church, an hereditary aristocracy, &c. But what they have, they have from us; their institutions, like their laws, are English; the spirit of their laws is English; the equal protection they extend to every subject, is according to the spirit of our constitution; the popular deference to the laws, springing from an interest in the laws, which forms so striking a trait in the American character, is inherited from their English ancestors; and, to repeat the words of Lord Chatham, the American spirit is the spirit that has made this country what it is,—the spirit of English liberty. The elective machinery, the ballot system, the constitution of Congress, the limited powers of the President,—these and other parts of the American Constitution are open to serious objections, and will probably undergo modifications sooner or later. But these are the circumstantials and accidents: the essential principle is, the supremacy of the laws and the equal rights of the subject.

The religion of the Americans is English: it is, as Mr. Burke styled it, the Protestantism of the Protestant religion. Their sabbath is the English sabbath. Their orthodoxy and their heterodoxy are both of English growth. Their presbyterianism and congregationalism, how unpalatable soever to an Episcopalian, are not of indigenous origin, but have been transplanted from the eastern hemisphere.

In the universal attention paid to education, and in the number of academical foundations, the Americans exhibit a public spirit with which we are proud to claim kindred. The great body of the people are, as regards the rudiments of knowledge, far in advance of the English. All can read and write; and to give his children an education, is the first concern of every parent. The oldest college in the United States, is Harvard College, at Cambridge in Massachusetts, founded in 1638—only eighteen years after the first settlement at Plymouth. Yale College was founded in 1700. Besides these, there are, in the Union, about fifty colleges authorized to confer degress. The number of benevolent and religious institutions in America, supported by voluntary contribution, is almost incalculable. Their Bible Societies, Missionary Societies, Prison Discipline Societies, Penitentiaries, Asylums, &c. are the noble results and evidences of a public spirit, an enlightened philanthropy, and a religious zeal, which certainly can find a parallel only in the parent country. Yet, Capt. Hall tells us, the Americans, and English differ mutually, more than any two European nations!

The reviewer closes with the following remarks, to which we heartily say, amen.

We cherish the hope, that, as America becomes better known to us, and to herself, the moral sympathies between two countries so closely related, will more and more prevail over the political antipathies which party writers on each side have so malignantly inflamed. America, it has been truly said, 'must turn out of her natural path before she can cross ours for ages.' Policy, religion, the voice of nature and of God, enjoin the strictest amity between the two grand portions of that favoured race to whom Divine Providence appears to have committed the moral empire of both hemispheres, and with it the responsibility, as the depository of the true faith, of spreading the Gospel, and extending the reign of the Prince of Peace, throughout the world.

TEACHER'S MEETINGS, LIBRARIES, ETC.

Our extracts last week, from the Sunday School Societies' Reports, were shorter than we intended. Some passages which we had marked were excluded for want of room. Those we now give refer particularly to the advantages derived from the stated meetings of the Teachers, as a preparation for the duties of Sunday, and as a means of promoting generally the interests and success of Sunday school instruction.

The superintendent in Amesbury [says the report] informs us, 'that the teachers meet once a fortnight for reading and conversations on subjects relating to Sunday schools. They are met at these times by their pastor, from whom they receive direct instruction, and the meetings are invariably found to be interesting and useful.'

From the school in Cambridgeport, the superintendent writes, 'Among the advantages we enjoy, we would not forget to mention the privilege of attending teacher's meetings; these are considered an important aid and support to the school, as by them the qualifications of the teachers are increased, and their usefulness proportionably extended.—And even amidst the many cares and avocations of our pastor, we have always had his sympathy, assistance and instruction.'

A very judicious mode of rendering these meetings useful, is mentioned in an account of them from the pastor of the church in Sandwich. He says, 'Meetings of teachers have been holden once a month, in which the affairs of the school have been discussed.—Sometimes, principles in Natural Philosophy are explained, and when convenient, illustrated by some simple experiments. On these occasions, some of the elder pupils are invited to attend, that these instructions may be rendered as useful as possible in qualifying them to engage as teachers as soon as they should be of sufficient age.'

From Northborough we learn that 'the teachers of the Sunday school in the Rev. Mr. Allen's parish hold their meetings once a fortnight, that they are well attended, and that the pastor invariably meets with them to give them his aid; and at each meeting a preparation is made to furnish all the teachers with suitable lessons for the two succeeding Sundays.'

A similar plan is pursued in Springfield, where the teachers meet at the house of their pastor once a week. And it is remarkable, that in these and all similar accounts from other parishes where a superintendent gives us an encouraging statement of the school he adds, 'we have been able to do what we have done, only by the encouragement and aid of our minister. And the latter, attributes the whole success of the school to the teachers; as in a passage we have already cited. And while he declares his gratification in their zeal and perseverance, he expresses his surprise at their ability to do so much, and to lead their pupils forward so surely in this important branch of instruction.

The establishment of libraries for the use of Sunday schools we find is considered an important object. There are only five of the forty seven schools reported this year, in which there is not a library In two of these a desire is expressed that books may be obtained for this purpose. And in a third, a considerable sum is expended annually for books which at stated periods are given to the scholars. This mode of disposing of them is adopted by the teachers as a preferable one, owing to some peculiar circumstances of the school.

We have repeated assurances, that not only those who superintend these schools are deeply interested in the establishment of their libraries; but that they are highly prized by the children, who are found to make willing contributions to aid in the enlargement of them. A single instance related by a superintendent in Plymouth, who has given us a highly gratifying account of the school, will furnish a pleasing proof of the industry and zeal of the children in this cause. He states that 'a number of the female scholars from ten to fourteen years of age have formed a society which meets one afternoon in a week, during which time they employ themselves in making little fancy articles which they offer for sale; and in this way they have been enabled to present to the school for the benefit of the library a sum of twelve or fourteen dollars. A mode of disposing of their little profits which has been highly gratifying to us, and probably quite as useful as any they could have devised.'

NORTH SOCIETY ASSOCIATION.

At the Annual Meeting of the *North Society Association*, Salem, holden January 6th 1830, a REPORT of the progress and state of the Society, was communicated by the Directors, which has since been printed for the use of the Members. We have obtained a copy of the report, which we publish for the purpose of awakening in others a similar zeal and perseverance, to that which animates the Directors of this Association.

The Committee of the Board of Directors of the NORTH SOCIETY ASSOCIATION, appointed to prepare the *Annual Report*, regret that they are compelled to inform the Board, that the amount of subscriptions for the past year has been considerably diminished.

They are willing to ascribe this to what is called the pressure of the times; or to diminished resources; or to the fact that our Association has no longer the attraction of novelty; or to almost any cause, rather than infer that any change has taken place in the opinion of former subscribers in regard to the great importance of the objects which this Association was intended to subserve, and which it has, according to its means, hitherto very successfully carried into effect; since, if there be any imperative duties which we owe to our fellow men, they are those to which it is devoted;—namely, to promote the progress of pure Christianity, and to aid religious institutions and religious charities.

But while your Committee cannot but regret that the resources of the Association are diminished; they are still happy in assuring the Board that its labors have been eminently useful.

Of the funds remaining in the Treasury at the commencement of the last year, by a vote of the Board passed 18th April, Fifty Dollars were paid to the Pastor of the North Church and Society, for the purchase of books, for the use of those children who avail themselves of the benefit of Sunday School Instruction. A Juvenile Library has thus been begun, consisting of Books carefully selected, and a mass of interesting and valuable reading has thus been circulated amongst our young friends, which, while in many instances, it meets a want hitherto unsupplied; also serves to add interest to a kind and mode of religious instruction, which on every account, and in all its aspects and influences, is most worthy of the attention and patronage of enlightened, serious and liberal Christians.

The funds of the last year, so far as they have been expended, have been wholly appropriated, as appears by the subjoined statement, to the purchase and distribution of Books and Pamphlets. These have been chosen in reference to the religious wants of the time, and a valuable collection of Discourses and Essays on the Evidences, Doctrines and Morals of pure Christianity, has been placed in the Depository. Great numbers of these treatises have been circulated in this Town and Vicinity; they have been eagerly sought from other parts of the County; and have been in some instances, sent to other States, and even to other Countries. It cannot be doubted, that by this means, much cheering and wholesome light has been dispensed to some of the dark places of our land; that it has reached the minds of many, whe were before immersed in doubt and partial disbelief, from inability to receive Christianity as divine truth in the form in which it was presented to them; and who have been thus rescued from the utter darkness and wretchedness of infidelity. Your Committee, in reviewing this part of the labors of the Board, would be permitted to observe, that they know not of any method in which a true Christian benevolence can be exerted with more happy effects, or the same amount of money so well appropriated, as in thus giving circulation to books and pamphlets, of the description above mentioned. Clear, concise, serious, candid, intelligible and practical views of Divine Truth, are thus sent where no other means of religious instruction, of the same tenor, can reach; and they are, in every way calculated to be the instruments of great good. And when we take into consideration the present state of the religious community, and observe, that great and lamentable misapprehension prevails in respect to the principles of Unitarian Christians; and that, while, on the one hand, this misapprehension, however conscientiously, is yet systematically and zealously perpetuated—while, on the other, the number of those who are groping after better light, and who are determined to examine and decide for themselves, concerning the 'faith once delivered to the saints,' is continually increasing, we shall find great and constantly new inducements to an earnestness in giving to all within the limits of our ability, the means of Religious Inquiry.

Your Committee only add on this part of their Report, that while those, to whom the selection, purchase and distribution of books and pamphlets was entrusted, have thus deeply felt the importance of their duty; they have, in the performance of it, been studiously regardful of the rights, feelings and claims of every other denomination of their Christian Brethren; and that not a single copy of any publication has been distributed which was not previously sought.

On the whole, in a review of the transactions of the Board for the past year, your Committee find great reason for encouragement and perseverance. We may hope and believe, that while we have been the earnest, though humble agents of good to many, that the good influence which ever emanates from disinterssted efforts to diffuse Christian Truth, and Christian Benevolence amongst others, has been reflected upon ourselves.

All which is respectfully submitted.

By order of the Committee.

J. BRAZER, *Chairman.*

MAXIMS FOR PARENTS.

1. If consumption has prevailed in either of your families, use the earliest precautions to prevent your children falling victims to the same disease.

2. Though consumption may not have been common on the side of either, yet precaution is not the less important. Two or three neglected colds in winter, or a cutting blast in spring, with improper clothing, may, in an infirm constitution, securely seat the relentless destroyer;—at the best, wretched health will be a certain consequence.

3. When they who *must* be ignorant of the essential difference between a common cold and consumption, boast of their cures, hear, but heed them not: ask this question of your own common sense,—*what experience or inspiration can instruct such pretenders?*

4. It is wise to check *a cold* the first week; but much wiser the first four and twenty hours.

5. Attempt not the treatment of your own, or your children's *cold*,—lest, what may in reality have been, in the first instance, a *trifling* disease, should by your mismanagement, be converted into a confirmed *consumption.*

6. All remedies which *do no good*, in either colds or consumptions, invariable *do a very great deal of harm.*

7. A strictly sober life, regular, active exercise, and a cheerful and contented mind, are the most certain means by which those predisposed to consumption, may escape its attack, and preserve their lives to an advanced period.

8. The most certain means by which the predisposed, even when guilty of no intemperance, may invite the attack of their lurking enemy, is a plentiful use of pectoral balsams, balms of life, lung restorers, coughlozenges, or indeed any of the list of the certain cures in the newspapers.

Journal of Health.

CORSETS.

When we breathe we take into the chest, or inhale, and give out, or expire a certain quantity of air, which can be measured by breathing through a curved tube into a glass bell full of water inverted over a pneumatic tub. Dr. Herbst, of Gottingen, has lately been performing some curious experiments in relation to the quantity of air that is breathed. Now the commonest understanding will appreciate from them the value and comfort of full and unrestrained breathing. Dr. Herbst says that a middle sized man 20 years old, after a natural expiration or emission of air, inspired or took in 80 cubic inches, when dressed, and 106 when his tight dress was loosened. After a *full* dilatation of the chest he inhaled 126 cubic inches when dressed, and 186 when undressed Another young man, aged 21, after a natural expiration, took in 50 while dressed, and 96 when undressed. Had Dr. Herbst made his observations on some of the ladies, who carry the use of corsets to extremes, we apprehend that he would have obtained results of a nature really alarming. If the wheels of fashion which revolve even more rapidly than that of fortune itself would but bring up something oriental in costume, it would go far towards perfecting the objects of this journal, the public health.

At the Hotel Dieu, the great hospital at Paris, a young girl of eighteen, lately presented herself to M. Breschet for his advice. On the right side of her throat, she had a tumor of variable size, but never bigger than one's fist; it reached from the collar bone as high as the thyroid cartilage, (called in common language Adam's apple:) when pressed downwards it wholly disappears, but returns as soon as the pressure is removed; it is indolent, soft, and elastic. It is observed to be largest when the chest is *tightly laced in corsets.*—In short, by placing the ear on it, the murmur of respiration can be heard in the tumor which proves that a protrusion of the lungs has taken place; or in other words, that this poor girl has been laced so tightly, that her lungs, having no longer sufficient space in their natural situation, are squeezed out of it, and are forcing their way up along her neck.—We often meet ladies dressed so cruelly, that we wonder where their lungs and livers are gone to.—*Ibid.*

PROSPECTUS OF THE LADIES' MAGAZINE AND LITERARY GAZETTE.

For 1830.

The LADIES' MAGAZINE has been, for two years, before the public, receiving a measure of encouragement, rarely, if ever before in this country, extended to a periodical devoted to subjects of taste and general literature.

The publishers of the Ladies' Magazine, have now become proprietors of the 'Yankee and Boston Literary Gazette;' and henceforth, the united publications will bear the title prefixed to this prospectus.

Mrs. Hale will continue in the editorial department,—and aided by friends and intelligent correspondents, she hopes to give an increased interest and value to the work.

Our readers, will, undoubtedly, be much gratified to learn that Mrs. Hemans has expressed her approbation of our course, and encouraged us to hope, that the pages of the Ladies' Magazine will sometimes be enriched by original poems from her pen. She has already sent an offering, which will be found in the January number.

With regard to our future course, we can only state that we shall unremittingly endeavor to make the work worthy public approbation, and useful, as well as entertaining to the Ladies, on whose aid and encouragement we confidently depend.

In the literary department, the progress of education, and all improvements connected with that most important, and, to *mothers*, deeply interesting subject, the physical, moral, and mental culture of children, will receive particular attention. The cultivation of the female mind is so obviously connected with human happiness and the best interests of society, that no efforts should be spared to disseminate that knowledge which will improve the taste, call forth the talents, and thereby make the virtues of women more effective in their influence on the manners and morals of the world. We would not by this encourage display. It is an excess of superficial accomplishments, not of real information,—sound learning—that should in republican America, be feared.

The established character of the work will be preserved, *native writers* encouraged, the history, scenery and characteristics of our own country and people described and displayed; and, should we receive the assistance contemplated, all subjects connected with Literature, Science, and the Fine Arts, which are usually discussed in the best periodicals, will here find a place. A monthly list of new publications, will be furnished.

There will be four ornaments, either engravings, or lithographic drawings, executed by our best artists, given during the year; the first engraving to be inserted in the March number.

TERMS.—$3 per annum, to be paid in advance.

Each number to contain about fifty pages of original matter, the whole making a beautifully executed octavo volume of six hundred pages, with title page and index.

☞ All letters relative to the Magazine, should be addressed to PUTNAM & HUNT, Publishers, No. 3 Cornhill, Boston. PUTNAM & HUNT,

Printers and Proprietors, 3 Cornhill.

Boston, January, 1830. N4.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Outlines of *Ancient History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Ancient Nations. By the Rev. ROYAL ROBBINS.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

A. U. A. TRACT,—No. 32. *(First Series.)*

"THE Theology of the Cambridge Divinity School By F. W. P. Greenwood," just published.

GRAY & BOWEN,

No. 135 Washington Street. Feb. 6.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, near the corner of Washington and School-streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Mr. ——— Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Rochester, N. Y.	Clarendon Morse.
Townsend, Mass.	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole Mass.	Palmer Morey.